

## THE CHURCH AT DEREAGZI: A PRELIMINARY REPORT

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To Richard Krautheimer

THE history of Byzantine ecclesiastical architecture from the death of Justinian I (565) until the death of Basil I (886) is decidedly nebulous. Few monuments from this period have survived, and of these very few can be accurately dated. One monument, still standing and crucial to a proper understanding of the period in question, is the church at Dereagzi, in southern Anatolia (fig. 1).

This church is, however, an enigmatic building. One scholar has dated it in the early eighth century;<sup>1</sup> others have assigned it to the ninth.<sup>2</sup> The position of the church within the context of post-Justinianic and early Middle Byzantine ecclesiastical architecture remains undetermined.

The church is located in the Kasaba valley, in the Kaş district of Antalya province (Antalya vilâyeti, Kaş kazası), within the confines of ancient Lycia. It occupies a hillock on the north bank of the Karadağ River (formerly the Ernes or Arnaea River), ca. 2 km. northeast of the place where this same river joins the Kasaba River (the Fellen or Phellus River) to form the Demre River (the Myros River).<sup>3</sup> The important town of Demre (the ancient Myra) is situated ca. 20–25 km. to the southeast, near the mouth of the Demre River. The nearest village, the quiet hamlet of Dirgenler, is located ca. 3 km. to the northwest.<sup>4</sup>

<sup>1</sup> H. Rott, *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien = Studien zur Christliche Denkmäler*, 5–6 (Leipzig, 1908), p. 314.

<sup>2</sup> M. Kalliga, *Die Hagia Sophia von Thessalonike* (Würzburg, 1935), p. 39 (see also pp. 42 ff. and 45 ff.). R. Krautheimer, *Early Christian and Byzantine Architecture* (Baltimore, 1965), p. 204 (see also pp. 201 ff., 208, fig. 79, and pls. 111 B and 112 A, B).

<sup>3</sup> The name Dereagzi, in fact, means "the opening of the valley."

<sup>4</sup> The reader is urged to consult the two maps presented in R. M. Harrison, "Churches and Chapels of Central Lycia," *Anatolian Studies*, 13 (1963), p. 117 ff., figs. 1 and 2. The church can be most prudently visited in a landrover or jeep

In the past one hundred and fifty years the remote church has been visited by several travelers and scholars. In the nineteenth century C. Texier (1836),<sup>5</sup> E. T. Daniell, T. A. B. Spratt, and E. Forbes (1842),<sup>6</sup> A. Schönborn (1842),<sup>7</sup> L. Ross (1844),<sup>8</sup> D. E. Colnaghi and A. Berg (1854) in connection with the C. T. Newton expedition,<sup>9</sup> O. Benndorf and G. Niemann (1881),<sup>10</sup> and E. Peter-

between mid-June and mid-September. Approaching from the coastal town of Kaş on the Kaş-Gömbe-Elmalı road or in dry weather from Elmalı and Gömbe on the same road, one turns east at the village of Kasaba (previously known as Kaş Kasaba). One continues eastward through this village, and, after ca. 8 km. of difficult road, one reaches the hamlet of Dirgenler. The villagers in Dirgenler can direct the visitor the final 3 km. to the church.

<sup>5</sup> C. Texier, *Description de l'Asie Mineure*, 3 (Paris, 1849), pp. 203, 322, pl. ccv. Texier published a plan of the church and a longitudinal section. The account is echoed and amplified by C. Texier and R. P. Pullan, *Byzantine Architecture* (London, 1864), p. 167. The plan and section were reproduced by W. Salzenberg, *Altchristliche Baudenkmale von Constantinopel von V bis XII Jahrhundert* (Berlin, 1854), p. 39 and taf. XXXIX 6, 7. H. Hübsch, *Monuments de l'architecture chrétienne depuis Constantin jusqu'à Charlemagne* (Paris, 1866), p. 20 and pl. XXXII 3, 4, reproduced Texier's plan and added a hypothetical transverse section.

<sup>6</sup> *Travels in Lycia, Milyas, and the Cibyratis*, 1 (London, 1874), pp. 103 ff. and 122. The publication includes a plan of the church complex (p. 105).

<sup>7</sup> C. Ritter, *Die Erdfunde von Asien*, 9, *Klein-Asien*, 2 (Berlin, 1859), p. 1130ff.

<sup>8</sup> *Kleinasiien und Deutschland* (Halle, 1850), p. 18ff.

<sup>9</sup> "A Tour in Lycia by Mr. D. E. Colnaghi," appendix to C. T. Newton, *Travels and Discoveries in the Levant*, 1 (London, 1865), p. 341 ff. Photographs were taken by Colnaghi during his visit, but they were never published. Recent attempts to locate them have been unsuccessful.

<sup>10</sup> *Reisen in Lykien und Karien = Reisen im Südwestlichen Kleinasiien*, I (Vienna, 1884), p. 131 and taf. XXXVIII. Benndorf and Niemann were the first to publish a photograph of the

sen and F. von Luschan (1882)<sup>11</sup> all visited it. C. F. Fellows (1840)<sup>12</sup> and R. Heberdey and E. Kalinka (1895)<sup>13</sup> passed near the church, but the first did not notice the building, and the latter two did not discuss it in their publication. Finally, after three days at Dereagzı in 1906, H. Rott and K. Michel produced the first real survey of the building and the first accurate plan.<sup>14</sup> In 1959, R. M. Harrison again studied the church.<sup>15</sup>

In view of our inadequate knowledge of the church at Dereagzı and its importance for the history of Byzantine architecture, an intensive study of the building was initiated in 1967. With the support of the American Research Institute in Turkey and the authorization of the Turkish Department of Antiquities,<sup>16</sup> investigations were begun at Dereagzı in early May and continued, with two short breaks,

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church, and Niemann's notes and a second photograph taken by him became the basis for the discussion of the church and for the longitudinal section published later by O. Wulff, *Die Koimesiskirche in Nicaea und ihre Mosaiken, Zur Kunstgeschichte des Auslandes*, XIII (Strasbourg, 1903), pp. 67 ff., 86, 88, 106 ff., 123 ff., 126, 133 ff., and 154, and figs. 16–20.

<sup>11</sup> *Reisen in Lykien, Milyas und Kibyrratis = Reisen im südwestlichen Kleinasien*, II (Vienna, 1889), p. 144 ff. and 156.

<sup>12</sup> *An Account of Discoveries in Lycia* (London, 1841), p. 193.

<sup>13</sup> R. Heberdey and E. Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien, Denkschriften der kaiserlichen Akademie der Wissenschaften, Philosophisch-historische Classe*, XLV, I (Vienna, 1897), p. 33.

<sup>14</sup> H. Rott, *op. cit.*, p. 299 ff., frontispiece, and Abb. 110–115. Rott's account includes also a study of the vaulting system of the south octagon and several photographs.

<sup>15</sup> R. M. Harrison, *op. cit.*, pp. 124, 126, 138, and 151, and pl. XLIV a, b. I am especially indebted to Mr. Harrison who not only waived his claim to study the church at Dereagzı, but also furnished me with a copy of the notes taken by him during the week he spent at Dereagzı in 1959.

<sup>16</sup> We should like to thank particularly the Assistant Secretary for Cultural Affairs, Bay M. Önder, and the Director of Antiquities, Bay H. Gürçay, for their kind assistance. In Ankara we were aided also by Prof. C. Erder of the Middle East Technical University; in Antalya, by the Director of the Antalya Museum, Bay I. Ünal; in Istanbul, by Dr. N. Fıratlı of the Istanbul Archeological Museums and by Prof. D. Kuban and his assistant, Bay S. Batur, of the Istanbul Technical University. To all of these people we are very grateful.

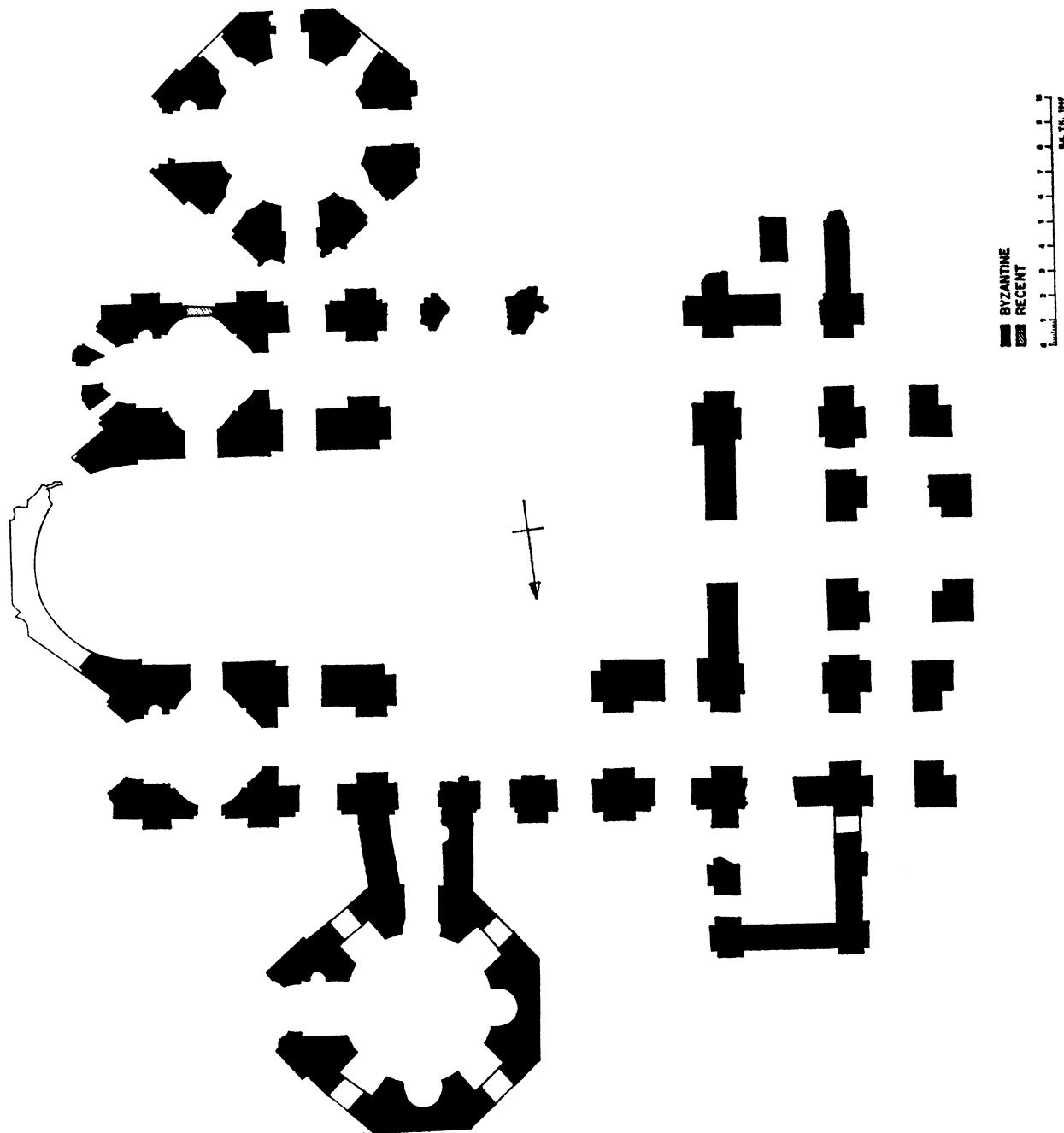
until early October.<sup>17</sup> It is hoped that field work can be resumed in the near future. The final report will be published under the auspices of the American Research Institute in Turkey.

The church is a large, cross-domed structure, flanked to the north and south by subsidiary octagonal buildings (figs. A and 2–5). A nave divided into three bays and a chancel terminated by an apse form the core of the church. The length of the core measures 26.75 m., the width (in the central bay of the nave) 9.50 m., and the height at least 15.40 m. The nave is flanked to the north and south by aisles and galleries; the chancel by a prothesis and a diakonikon, and by chapels on the gallery level. The nave and the aisles and galleries are preceded by a three-part narthex and narthex gallery. Access to the narthex is provided by a single-storey exonarthex; to the narthex gallery, by projecting towers to the north and south. Heavy walls, pierced by openings on two levels, isolate the chancel and the east and west bays of the nave from the secondary spaces to the north and south. Formerly, an arcaded colonnade screened the central bay of the nave from the central portions of the aisles; the galleries above were divided from the nave only by a low barrier or by such a barrier and an open trabeated colonnade. West of the nave, a heavy wall, opened by a central entrance, separates nave and narthex. An arcaded colonnade must once have divided the narthex gallery from the nave.

A complex system of vaults sheltered the church. A dome, set in a mantel or supported by a drum, covered the central bay of the nave. The mantel or drum rested on four broad barrel vaults, which covered the east and west bays of the nave and the central portions of the north and south galleries. The barrel vaults were linked by pendentives. The chancel bay was sheltered by another large barrel vault; the apse by a half-dome. Small cross vaults or barrel vaults covered most of the secondary spaces.<sup>18</sup>

<sup>17</sup> The staff consisted of Bay E. Emiroğlu, Bay B. Kurttekin, Bay T. Kurttekin, Mrs. Morganstern, and the writer. During September we were aided briefly by Bay D. Kinik.

<sup>18</sup> The vaults which covered the prothesis, the diakonikon, and the gallery chapels were



A. The Church at Dereagzi. Plan at Present Ground Level (Preliminary)

The octagons are single-storey structures. The core of each is circular in plan. To the east the core is terminated by a small chancel and an apsidol. On the remaining seven sides it is framed by alternating rectangular and semicircular niches. The south octagon was capped by a complex ribbed dome of twelve open sections. It is not certain how the north octagon was covered. Barrel-vaulted tunnels linked the octagons to the church proper.

The walls of the church complex are built of stone, leveled periodically by brick bands. The major vaults, with but one exception, are constructed of brick.<sup>19</sup> The major portions of the small cross vaults are built of stone. A tenacious grey mortar with large pebbles is used throughout the complex.

The heavy walls are lightened by a series of white marble cornices.<sup>20</sup> In the core of the church they mark the floor level of the galleries and the springing of the major vaults. While the lower cornice is restricted to the nave and chancel, the upper cornice continues into the apse, the central portions of the north and south galleries, and the narthex gallery as well. The base of the dome or the drum was marked by a third cornice. Cornices are also found in the secondary spaces of the ground floor and those of the gallery level. The octagons too were each ringed by a cornice.

The fabric of the church has deteriorated badly since 1906.<sup>21</sup> The northern portion is the best preserved. The north wall of the church and the wall which divides the core from the north aisle and gallery stand almost to their full height. Those portions located

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somewhat more complex. Three small half-domes and a barrel vault supported the central cross vault. The barrel vault was terminated to the east by a smaller half-dome.

<sup>19</sup> The upper portions of both the chancel vault and the eastern part of the vault which sheltered the east bay of the nave are constructed of stone. It is uncertain whether those portions of the vaults in question collapsed sometime after their construction and were repaired with stone, or whether stone was used originally, as in the secondary vaults. The matter will have to be rechecked in 1968.

<sup>20</sup> Cornices are not found in the exonarthex and the two towers, and probably not in the two tunnels.

<sup>21</sup> See R. M. Harrison, *op. cit.*, p. 138. Since Harrison's visit in 1959 no apparent deterioration of the fabric of the church has taken place.

north of the central bay of the nave have suffered, but even today they are sheltered by the north barrel vault. Of the south wall of the church and the wall which divides the core from the south aisle, only the eastern portions are preserved. The former wall never extends above the floor of the gallery; the latter, only near the junction of apse and chancel. Almost nothing remains today of the central piers of the main apse and the two side apsidols. To the west the walls of the narthex, the narthex gallery, and the exonarthex are relatively well preserved. Of the narthex gallery, only the two central piers of the west wall and the two corresponding elements to the east have disappeared; of the exonarthex, its southwest pier. Of the secondary vaults of the church, only those which cover the diakonikon are still preserved. The condition of the two octagons is generally good. Although the apsidols of each have disappeared, part of the superstructure of the south octagon does remain. The floor of the church and the two octagons is encumbered today by *ca.* 1–2 m. of rubble and debris.

A reconstruction of the church complex will be presented in the final report. Although some additional observations can be made, and although some corrections are necessary, the building analyses of Wulff and Rott are generally sound. One important point, however, should be clarified at this time: the exonarthex was not surmounted by a gallery.<sup>22</sup> The west façade of the narthex gallery does not present the simple vertical profile characteristic of all interior wall surfaces. On the contrary, at, or just below, the gallery floor level each pier of the façade undergoes one or two setbacks (*ca.* 1–7 cm.). The north façade of the church reveals the same detail, again at gallery level, and there has never been a gallery north of this façade.<sup>23</sup> In addition, a coarse pink plaster with brick chips as large as 7 mm., used primarily for exterior surfaces, is found frequently on the west façade of the narthex gallery. If there had been an exonarthex gallery, even if it had been open, one would not expect an exterior plaster, partic-

<sup>22</sup> C. Texier, *op. cit.*, pl. ccv; O. Wulff, *op. cit.*, p. 68, note 2 and fig. 19; H. Rott, *op. cit.*, p. 306.

<sup>23</sup> Comparison with the south façade of the church is no longer possible. It is not preserved to the level of the gallery floor.

ularly when an interior plaster was used in the open exonarthex. One would, however, expect the piers of an exonarthex gallery to be braced with timber beams, as were all similar interior piers; yet close examination of the west façade of the narthex gallery reveals no beam holes. The appearance of a cornice on all piers of this façade—the chief argument proposed by Rott—does not prove the existence of such a gallery. Cornices appear on the north façade of the church, and this has always been an exterior wall.<sup>24</sup>

The church proper was constructed probably during a single building period.<sup>25</sup> The two octagons are probably contemporary with the church proper.<sup>26</sup> The tunnel linking the north octagon to the north wall of the church, while it does bond with the octagon, clearly does not bond with the north wall of the church. The junction of the tunnel and the church is basically unresolved; the concern for detail, so apparent elsewhere, is absent. Nevertheless, the masonry of the octagon and the church are so similar that it seems probable that the two structures are, in fact, contemporary.<sup>27</sup> The relationship between the south octagon and the south wall of the church is, for the most part, obscured by a large mound of earth and rubble. The junction of the church and the tunnel which connects the two structures cannot be seen, while the junction of the tunnel and the octagon is only barely visible. That portion of the tunnel which can be seen suggests that it does bond

with the octagon.<sup>28</sup> The masonry of the octagon is so similar to that of the church and to that of the north octagon, that all three structures would seem to be contemporary.<sup>29</sup>

It is still somewhat premature to suggest precisely when the present church at Dereagzı was built. Recent findings, however, do provide a terminus post quem. In the north wall of the eastern bay of the nave, 70–78 cm. above the present ground level, a reused cornice fragment was discovered (fig. 6). The cornice (26 cm. × 74 cm.) consists of a cyma recta, above a row of dentils with scalloped interstices, set between two plain fillets. A boss, which once contained a Maltese cross (badly damaged), surrounded by a circular border of small pyramidal elements, punctuates the cyma recta and the row of dentils. The material is a marble-like limestone. The fragment is recessed slightly behind the surface of the wall, and even today shows evidence of plaster on its outer surface. In its present location it would not have been visible. Its similarity to architectural sculpture found elsewhere in Lycia and datable to the sixth century, for example that of the church at Muskar and the Church of the Archangel Gabriel at Alakilise, suggests a date sometime in the sixth century.<sup>30</sup> Because the cornice was reused when inserted in the wall of the church at Dereagzı, the construction of the church cannot predate the sixth century. Given the size of the object and its present use as a mere building stone, it seems

<sup>24</sup> Similar cornices once existed also on the south façade of the church. See H. Rott, *op. cit.*, Abb. 113.

<sup>25</sup> See note 19 *supra*. At some time a low stone wall was inserted in the south window of the diakonikon. No mortar was used, however, and the rude wall seems to have been installed by a recent inhabitant of the diakonikon, in order to control the accumulated earth and rubble to the south.

<sup>26</sup> H. Rott, *op. cit.*, p. 311, came to the same conclusion.

<sup>27</sup> It seems highly unlikely that the construction of the north octagon predates the construction of the church proper. If this were so, one would expect, first, that the junction of the tunnel and the church wall would be more fully resolved, and, second, that the east wall of the tunnel would be constructed parallel to the west wall of the tunnel. The flaring east wall of the tunnel appears to accommodate an already existing situation.

<sup>28</sup> H. Rott, *op. cit.*, p. 311, states that neither the north nor the south corridor bonds with the outer wall of the church.

<sup>29</sup> The fact that the upper half of the south octagon is constructed entirely of brick is not to be explained by a difference in building period. The surface areas are so small and so manipulated that it was simply easier to work entirely in brick, rather than in stone and brick.

<sup>30</sup> H. Rott, *op. cit.*, Abb. 116 (Muskar) and the photograph opp. p. 16 (Alakilise). The appearance of a cyma recta, decorated or plain, punctuated by a boss containing a Maltese cross is common to Muskar, Alakilise, and Dereagzı. For the most recent discussion of the churches at Muskar and Alakilise and the pertinent bibliography, see R. M. Harrison, *op. cit.*, p. 131, 146, fig. 9, and pl. XXXVI e, and pp. 126 ff., 145 ff., fig. 3, and pls. XXXVI–XXXVII. I am indebted to Mr. Harrison for suggesting the comparisons cited here. He is now preparing for publication a study of architectural sculpture in Lycia.

probable that it would not have been transported far. One wonders, indeed, whether it did not decorate another Christian edifice on or near the site of the present church.

Additional evidence of an earlier building at Dereağzı is provided by a fragment of a large architrave (fig. 7).<sup>31</sup> It was found in 1965, by Bay I. Dediler, *ca.* 25–30 m. west of the church. Its exact provenance is not known. The architrave (39 cm. × 26 cm. × 13–30 cm.) consists of two basic portions: a base and an upper portion which projects forward from the base. The base is composed of a plain central molding (damaged) decorated by stylized palmette festoons at the top, set between an egg-and-dart (damaged) and a plain molding supported by a row of dentils. The face of the projecting upper portion is decorated by a string of astrigals and a somewhat stylized running tendril, surrounded by thin fillets (damaged). The underside is overgrown by a luxuriant series of grape leaves. The material is again a marble-like limestone. While the treatment of the leaves is somewhat more generalized and the undercutting less pronounced, the fragment from Dereağzı is very reminiscent of sculpture from the church of St. Polyeuctos in Istanbul, datable to the years 524–527.<sup>32</sup>

The program of the cornices, besides providing some insight into Byzantine building procedures, should furnish further evidence for dating the present church at Dereağzı. Inscribed on the upper surface of the lower cornices in the chancel and nave and in the narthex were discovered several series of sequential markings.<sup>33</sup> On the cornice blocks of

<sup>31</sup> During the past year thirty pieces of architectural sculpture, church furniture, inscriptions, and artifacts were found at Dereağzı. They have now been delivered to the Antalya Museum and will be published in the final report.

<sup>32</sup> R. M. Harrison and N. Firatlı, "Excavations at Saracha in Istanbul: Second and Third Preliminary Reports," *Dumbarton Oaks Papers*, 20 (1966), p. 222 ff., figs. 6 and 15.

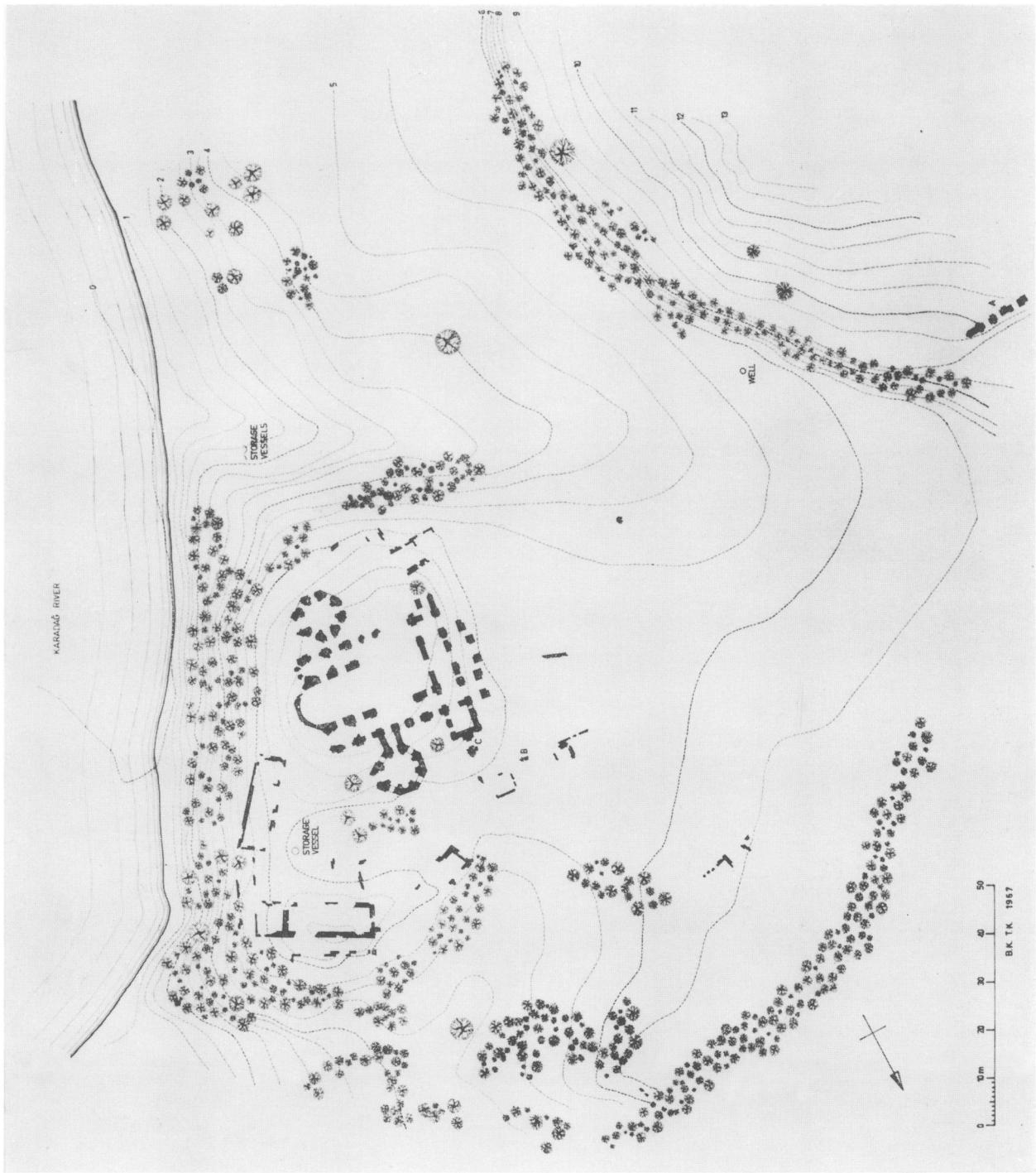
<sup>33</sup> Markings were not found on every cornice block of the lower register of the chancel and the nave or on every block of the narthex. Several of the blocks still preserved are very badly damaged, particularly in the narthex. Also, many of the markings found were partially hidden by the masonry above the cornice blocks in question. It is quite possible that markings do exist on those cornice blocks still *in situ*, which in 1967 revealed nothing.

the south wall of the chancel and nave, beginning at the eastern edge of the chancel and progressing westward, a Γ series was found. Of this series a ΓΒ, ΓΕ, ΓΘ, and a ΓΤ are still preserved. On the cornices of the north wall, beginning again at the eastern edge of the chancel, another series was found. Of this series an Α, Β, Δ, Θ, Ι, Κ, Τ, and a Φ are still visible.<sup>34</sup> The cornice blocks of the narthex revealed additional markings. On the cornices of the northern half a Λ series was found, of which the ΛΒ and ΛΖ are preserved; on those of the southern half probably another series, of which only the Φ remains.<sup>35</sup> The arrangement of the markings, first in series, then in sequence, is conceived in strict relationship to the walls and spaces decorated by the cornices. It seems probable that the markings were designed to guide the workmen who constructed the present church. The markings and the church are certainly contemporary. Preliminary study of the epigraphy of the markings suggests that they should provide valuable corroborative evidence for dating the church. The mere fact that the cornice blocks at Dereağzı were marked indicates that the construction of the church was an undertaking of considerable importance.

Other finds made at Dereağzı confirm the importance of the church and add substantially to our knowledge of its decoration. Three sets of very promising mosaics were discovered: on the half-dome of the apsidol and the adjacent barrel vault of the diakonikon, the barrel vault of the chancel of the north octagon, and on the northern portion of the barrel vault sheltering the west bay of the nave. At present all the mosaics are masked either by a thick layer of carbon or lime wash. It is uncertain precisely what the mosaics depict, and when they were executed. The tessarae appear to be glass. Evidence of mosaics is attested also in the plaster setting

<sup>34</sup> On the west wall of the nave on the northernmost cornice block one partial marking, an Α, was found. Possibly it is to be read Α—.

<sup>35</sup> The Λ series begins on the west wall of the narthex north of the central door to the exonarthex and progresses in a clockwise direction toward the door to the nave. The second series would seem to begin on the east wall of the narthex south of the door to the nave and progress in a clockwise direction toward the central door to the exonarthex.



B. The Church at Dereagzi. Site Plan (Preliminary)

bed of the barrel vault covering the central portions of the north gallery, and the barrel vault above the east bay of the nave. In addition, several traces of wall painting were still visible in 1967 within the church complex: in the northern, western, and southern exterior niches of the north octagon, the western portion of the north nave wall, the passageway from the west bay of the nave to the north aisle, and in the passageway from the east bay of the nave to the south aisle.<sup>36</sup> The condition of the wall painting is extremely poor. At present it is possible to identify with some certainty only the painting in the western exterior niche of the north octagon and that of the passageway from the west bay of the nave to the north aisle. The first depicts a large cross of indeterminate type; the second, a linear geometric design of rhomboids, linked at their apices, arranged in single vertical rows, and coupled by an intermediate square to each of the two neighboring rows of rhomboids, all placed on a linear grid. The lines of the rhomboids are either a very dark green or black; the lines of the grid are now red-violet. It is not certain whether these paintings represent the original decorative scheme or a subsequent one.<sup>37</sup> It is hoped that the wall mosaics and the traces of wall painting still visible can be treated, cleaned, and examined more closely in 1968. At present it is clear, however, that most of the important vaults were decorated at one time by mosaics. The remaining vaults, the interior vertical surfaces, and the exterior niches were probably all painted.

<sup>36</sup> H. Rott, *op. cit.*, p. 312, mentions seeing evidence of painting in the interior and exterior niches of the north octagon, but says no more. To my knowledge the mosaics have not been cited previously.

<sup>37</sup> C. Texier, *op. cit.*, p. 203, suggested that the interior was originally revetted by marble. He admitted, however, in his second publication, C. Texier and R. P. Pullan, *op. cit.*, p. 167, that the marble slabs had "disappeared." Colnaghi, in C. T. Newton, *op. cit.*, p. 341, said also that the interior decoration had "gone." Our investigation of the church did not produce one marble clamp, or any evidence that such clamps once existed and had been systematically removed. There are even today marble fragments lying about the church, but they appear to be parts of columns or colonettes, rather than parts of slabs. H. Rott, *op. cit.*, p. 310 and note 2, was also opposed to the idea of marble revetment.

The discovery of a system of cornice markings and wall mosaics indicates that the church at Dereağzı was an important monument. Its close relationship to two other cross-domed churches, the Church of St. Irene in Istanbul (as restored after the earthquake of 740)<sup>38</sup> and the undated Church of St. Sophia in Vize (now the Süleyman Paşa Camii)<sup>39</sup> reaffirms such a claim. Comparison with both churches helps to suggest the lineage of the remote church at Dereağzı;<sup>40</sup> comparison with the important, but rather pedestrian-looking church at Vize serves to emphasize the elegance of the Lycian church.

The church at Dereağzı was once part of a large settlement (fig. B).<sup>41</sup> Walls and foundations enclose the complex to the north, northeast, and southwest. To the west and northwest stand others. Storage vessels appear east of the north octagon and south of the south octagon. Somewhat further from the church additional evidence of habitation survives (beyond the limits of fig. B): a cluster of six storage vessels *ca.* 170 m. to the northeast at the edge of a field sprinkled with pottery sherds and terra-cotta fragments, a small complex of foundations *ca.* 110 m. to the north, and a stone wall on the south bank of the Karadağ River *ca.* 1 km. to the southwest.<sup>42</sup> While most walls rise only a few

<sup>38</sup> The relationship of the church at Dereağzı and the Church of St. Irene has already been discussed by R. Krautheimer, *op. cit.*, p. 202. For another recent discussion of the church in Istanbul and additional bibliography, see P. Grossmann, "Zum Atrium der Irenenkirche in Istanbul," *Deutsches Archäologisches Institut, Abteilung Istanbul, Istanbuler Mitteilungen*, 15 (1965), p. 186 ff.

<sup>39</sup> For the most recent discussion of the church at Vize, see F. Dirimtekin, "Church of St. Sophia (Süleyman Paşa) at Vize," *Ayasofya Müzesi Yıllığı*, 3 (1961), p. 47 ff., figs. 1-5, and pls. 1-2.

<sup>40</sup> On this question, see R. M. Harrison, *op. cit.*, pp. 126 and 151 and R. Krautheimer, *op. cit.*, p. 202.

<sup>41</sup> The walls of the settlement were noted by C. Texier (*op. cit.*, p. 232), E. T. Daniell, T. A. B. Spratt, and E. Forbes (*op. cit.*, p. 105), G. Niemann (O. Wulff, *op. cit.*, p. 67), and by K. Michel and H. Rott (*op. cit.*, pp. 311 and 314).

<sup>42</sup> One wonders if the latter wall at the river's edge is merely the remains of an ordinary structure or whether it may once have been part of a bridge. The problem will have to be investigated further.

centimeters above the present ground level, the north face of wall (A) stands to a height of *ca.* 4.50 m., and others, *ca.* 1.00 m. The masonry, with few exceptions, consists of stone and mortar (fig. 9). Of particular interest are a space (B), located *ca.* 15.00 m. northwest of the church, terminated to the east by an apse, and a vaulted gate-like structure (C), north of the north tower. Today only part of the apse of space (B) is visible, and that only centimeters above the present ground level; the masonry is stone and mortar. Its dimensions and its function are uncertain.<sup>43</sup> The gate-like structure (C) is preserved to a height of *ca.* 1.50 m.; the masonry consists of stone, brick, and mortar. The date of the settlement walls and foundations and their precise temporal relationship to the church complex remain uncertain.<sup>44</sup> Before these questions can be answered, further investigation is necessary.

A Byzantine fort guards the church and the settlement (fig. 10).<sup>45</sup> Strategically placed on the steep hill which marks the confluence of the Karadağ and Kasaba Rivers, *ca.* 2 km. southwest of the church, it blocks the southern entrance of the valley. The fort conforms closely to the topography of the hill. A perimeter wall, interrupted by a pentagonal tower to the northeast and several triangular abutments to the southwest, crowns the top of the hill. A spur wall climbs down the spine of the hill to the southeast. Within the perimeter wall additional walls, rock-cut cisterns, and a complex of storage vessels still survive. The masonry consists primarily of stone and mortar. Bricks and brick fragments, however, are

<sup>43</sup> The space could be a chapel, another church, or even a refectory.

<sup>44</sup> H. Rott, *op. cit.*, p. 311, suggested that the walls of the settlement in the immediate vicinity of the north octagon predated the octagon. Unfortunately there is no evidence preserved today which supports or refutes his suggestion. One can say only that the gate-like structure (C) is either contemporary with or later than the north tower of the church.

<sup>45</sup> The fort has been visited and discussed by several travelers and scholars. See C. Texier, *op. cit.*, p. 203; C. Texier and R. P. Pullan, *op. cit.*, p. 167; C. Fellows, *op. cit.*, p. 193; E. T. Daniell, T. A. B. Spratt, and E. Forbes, *op. cit.*, p. 103 ff.; A. Schönborn in C. Ritter, *op. cit.*, p. 1130 ff.; L. Ross, *op. cit.*, p. 18 ff.; D. E. Colnaghi and A. Berg in C. T. Newton, *op. cit.*, p. 341; R. M. Harrison, *op. cit.*, p. 122, note 61.

used occasionally, and from time to time large, well-cut blocks of stone, probably from the classical period, are also incorporated into the walls.

At the base of the hill on which the fort is located additional traces of civilization survive. Pottery sherds, bits of terra-cotta, and a few marble fragments dot the fields north of the hill.<sup>46</sup> To the east, above the west bank of the Karadağ River, two ancient roads, rock-cut, revetted, and *ca.* 2–3 m. in width, cling to the side of the hill (fig. 8). It is presumably these roads and another, a few kilometers downstream above the east bank of the Demre River, which once linked the settlement at Dereağzı to Demre (Myra).<sup>47</sup>

Several important questions remain unanswered and will have to be treated on another occasion. The functions of the octagons north and south of the church, for example, remain undetermined.<sup>48</sup> The name of the church, the name of the settlement of which it was a part, and the nature of this settlement remain uncertain. For the present, let it suffice to cite Ross's neglected but very interesting remark concerning a vaulted church in the Kasaba valley named, parenthetically, the "hl. Anargyroi."<sup>49</sup> There can be no doubt from the passage in Ross's account that he is referring to the church at Dereağzı. But how did he come to learn the name "hl. Anargyroi," and is this, in fact, the correct

<sup>46</sup> It is probable that this is the site of the settlement noted by C. Fellows, *op. cit.*, p. 193, and E. T. Daniell, T. A. B. Spratt, and E. Forbes, *op. cit.*, p. 105.

<sup>47</sup> A single road at the base of the east face of the fort is referred to in passing by C. Fellows, *op. cit.*, p. 193, and A. Schönborn (C. Ritter, *op. cit.*, p. 1131). For a discussion of other ancient roads in the area, see R. M. Harrison, *op. cit.*, p. 131 note 96, p. 150 note 165, fig. 2, and pl. XLV C.

<sup>48</sup> C. Texier is uncertain. At one time he suggests that one octagon was a library and the other a sacristy which served as a scvophylacium (*op. cit.*, p. 232). Another time he calls them chapels or baptistries (C. Texier and R. P. Pullan, *op. cit.*, p. 167). O. Wulff, *op. cit.*, p. 74, suggests that they were martyrs' chapels, with the possibility that the north octagon may have been a baptistry. H. Rott, *op. cit.*, p. 313, proposes that the north octagon was a martyrium, and the south octagon, a baptistry. R. Krautheimer, *op. cit.*, p. 202, suggests that both were martyrs' chapels.

<sup>49</sup> *Op. cit.*, p. 18 ff., esp. p. 19.

name of the church at Dereağzı? If Ross had discovered an inscription, he would presumably have mentioned the fact.<sup>50</sup> It is somewhat

<sup>50</sup> C. Texier, *op. cit.*, p. 232, and E. T. Daniell, T. A. B. Spratt, and E. Forbes, *op. cit.*, p. 107 ff., mention specifically that they found no inscriptions at Dereağzı. Apparently the only inscription found before 1967 was located on one of the Lycian tombs in the vicinity and has not been published (R. Heberdey and E. Kalinka, *op. cit.*, p. 33).

more probable that he learned the name from the Greek miller at Dereağzı, whom Schönborn had visited two years earlier.<sup>51</sup> It is possible that the church at Dereağzı was, indeed, called the church of the Anargyroi. The matter will be discussed further at another time.

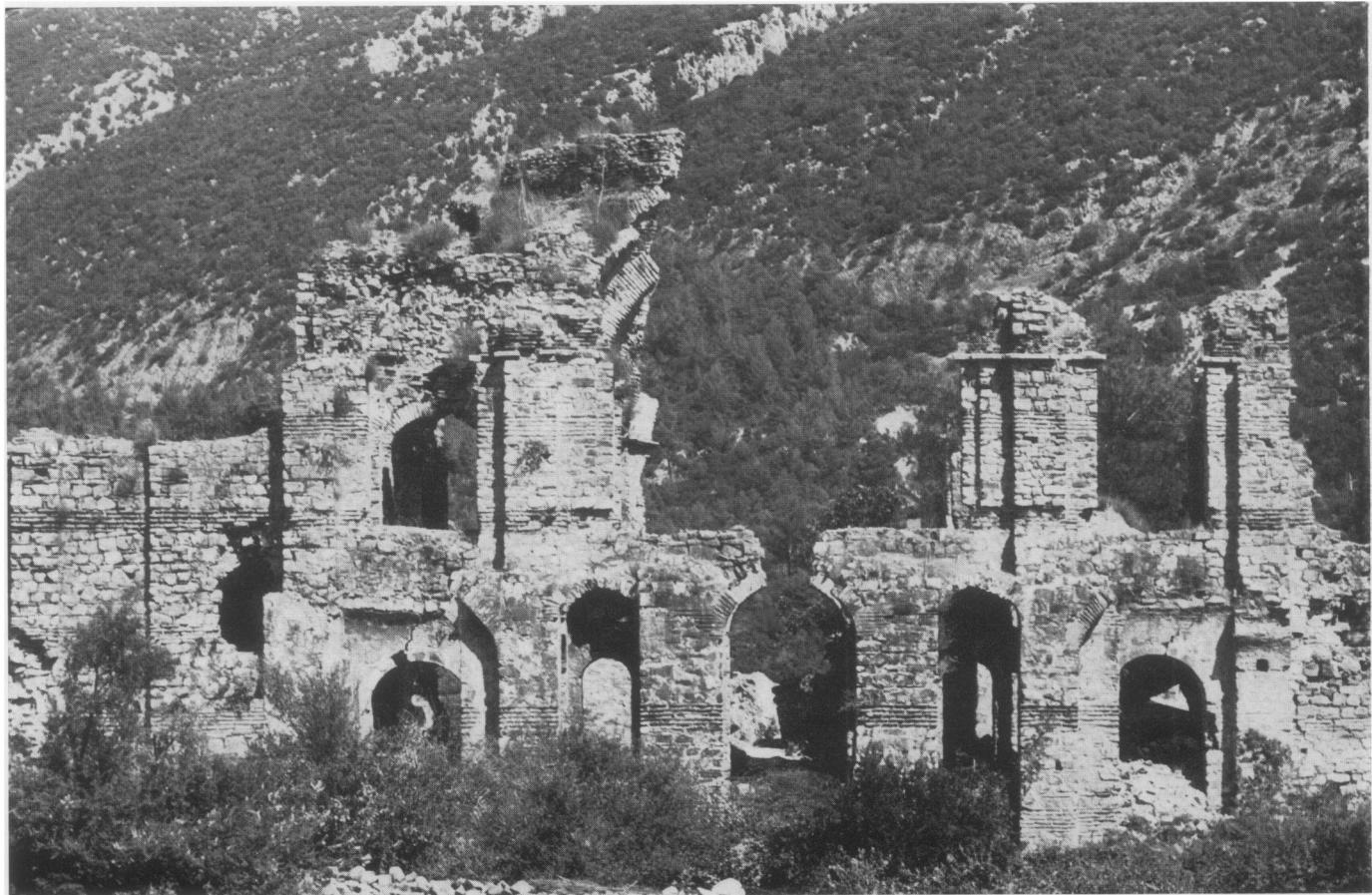
<sup>51</sup> C. Ritter, *op. cit.*, p. 1130. Colnaghi (C. T. Newton, *op. cit.*, p. 341) mentions seeing a mill at Dereağzı ten years later.



1. Southern Anatolia, Dereagzı. General View of Church, looking Northeast



2. Church and South Octagon, looking North



3. West Façade of Church, looking East



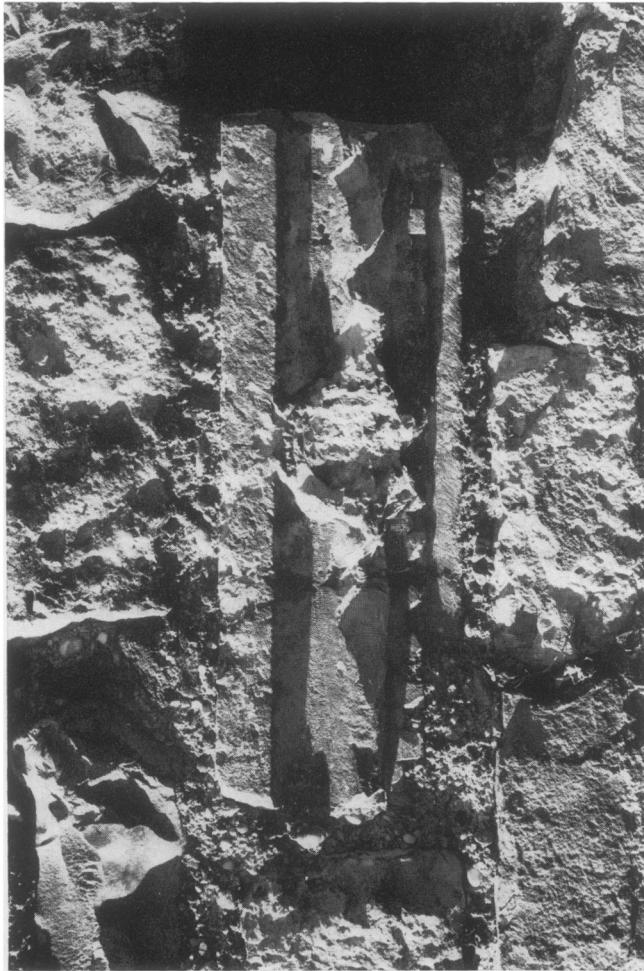
4. North Façade of Church and North Octagon, looking South



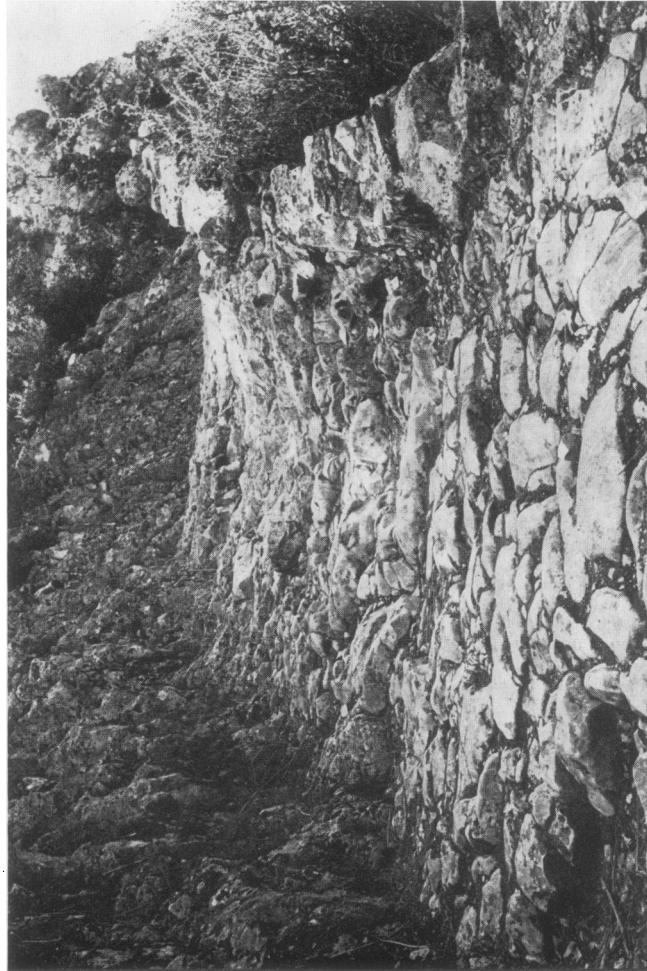
5. Northern Half of Church Interior, looking Northeast



7. Architrave



6. Reused Cornice Fragment



8. Road above West Bank of Karadağ River



9. South Face of Wall (A), looking North



10. Fort, looking West. Spur Wall visible at Left, Pentagonal Tower at Right